

SOCIAL RESPONSIBILITIES OF PUBLIC ADMINISTRATORS

Swami Ranganathananda



INDIAN INSTITUTE OF PUBLIC ADMINISTRATION
INDRAPRASTHA ESTATE RING ROAD
NEW DELHI - 110002

PRICE : Rs. 1-50

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INDIAN INSTITUTE OF PUBLIC ADMINISTRATION
NEW DELHI.

July, 1978

Reprinted September, 1978

*Printed at : Pauls Press, B-258, Naraina Phase I,
New Delhi-110028 (India)*

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FOREWORD

Swami Ranganathananda of Sri Ramakrishna Mission does not need any introduction to those in India or abroad. He has been a cultural and spiritual ambassador of India and has been so much with us and yet not of us—a true *mukta*.

Swamiji's forte has been that he takes up the problems of the men around him and stimulates them to tackle those problems vigorously with the inspiration of the age old teachings of *Vedānta*.

It was in this spirit that he spoke to a capacity crowd at the IIPA auditorium in August last year with the Vice-President of India, Shri B.D. Jatti, in the chair. His subject was 'Social Responsibilities of Public Administrators.' I will not be exaggerating when I say that not a single person among the privileged audience was left unmoved by Swamiji's inspired words surcharged with the quintessence of upanishadic wisdom.

Had *Ashtavakra* the present public administrator in mind when he said :

अहं कर्तेत्यहं मानमहाकृष्णाहिदंशितः ।

नाहं कर्तेति विश्वासामृतं पीत्वा सुखी भव ॥*

Swamiji is seen repeatedly to emphasise these sentiments of the great *maharshi*.

I am grateful to Swami Ranganathananda for his lecture and I am also grateful to Shri B.D. Jatti for presiding over the function.

New Delhi
June 6, 1978

R.N. HALDIPUR
Director

*You who have been bitten by the great black serpent of the egoism 'I am the doer', drink the nectar of the faith 'I am not the doer', and be happy.

Translated by Swami Nityaswarupananda, *ASTĀVAKRA SAMHITĀ*, Chapter I, shloka 8, page 8.

OPENING REMARKS

B.D. JATTI

It is a matter of great pleasure that Swami Ranganathanandaji of Ramakrishna Mission is in our midst today to address the members of our Institute. Pujya Swamiji needs no introduction. Apart from being a very senior member of the great Order established in the name of Paramahansa Ramakrishna by Swami Vivekananda—one of the noblest and greatest seers this country has produced—he is one of our most respected, loved and eminent spiritual leaders who has carried the eternal message of the Gita and the Upanishads beyond the shores of our land.

The subject of Swami Ranganathanandaji's lecture today 'Social Responsibilities of Public Administrators' has much current relevance. In our country, public administration impinges upon the citizen at every point. It is well recognised that the decisions taken in Delhi affect the lives and destinies of millions of our people. Public administration, therefore, has to be not merely efficient, quick and impartial but, above all else, it has to be human. Civil servants would do well to remember that they will be judged largely by their contribution to the security and happiness of the individual.

In the context of a welfare state, administration is a creative adventure calling for imagination and initiative. To achieve this, the public servant has to be rich in human sympathy and possessed of a fully awakened social conscience. To acquire such a state of mind and heart mere professionalism is not enough. One has to be a seeker of vital urges

which can give depth and meaning to one's efforts. This is an important dimension of administrative venture and we look forward to Swamiji's discourse on it, as I am sure it will be both enlightening and inspiring to all those who have assembled here this afternoon.

Jai Hind

SOCIAL RESPONSIBILITIES OF PUBLIC ADMINISTRATORS*

SWAMI RANGANATHANANDA

INTRODUCTORY

It was very kind of Sri Haldipur to ask me to come here and spend some time with you in this Institute, which is engaged in training our public administrators. I accepted his invitation, because I have a very great conviction that the happiness and welfare of the people in a state depend upon the type of administration they get and, naturally, on the quality of the administrators.

Ever since we became free, we have been seized of this problem of the training of our administrators, and various institutions have been set up for this purpose. I have been often addressing our National Academy of Administration, first in Delhi, later on in Mussoorie. It is always a delight to me to spend some time with the intelligent young men and women of our country undergoing pre-service or in-service training for national administration. In this Institute, we have senior officers under training who, along with its staff members and several interested members of the public, Sri Haldipur informs me, provide an excellent context for me to speak on the announced theme : *Social Responsibilities of Public Administrators*.

* Lecture at the Indian Institute of Public Administration, New Delhi, 2 August, 1977.

FREEDOM, WHAT NEXT ?

This subject is eliciting wider and wider interest in India today. I had on several occasions addressed industrialists and business executives on the allied subject of *Social Responsibilities of Business*. These two subjects are very important themes for all of us in India. When you look around, what do you find ? A vast population, very undeveloped—not even the elementary human level of existence is available to the majority of our population. And when we achieved political freedom, the first question that troubled our nation was : What does this freedom mean to all these people who have been denied the decencies of human life—not just for a few years, but for centuries together ? That question alone gives the greatest stimulus to the whole apparatus of our state with all its organs—the legislature, the executive, the judiciary, and the administration. This is a question that should be put and answered not only by our administrators, but by all sections of our citizens.

BEING FLOWING INTO FUNCTION

I consider the administrator primarily as a citizen of India, and I want the administrator also to constantly remember this truth about himself or herself. It is good for our administrators to know what that means. Nobody is born as an administrator; and nobody is always an administrator. We are all born as citizens of free India, and acquire the status of full citizenship at the age of maturity as decided by our Constitution. Some of those mature citizens choose to be, and are called upon to become, our administrators for some years of their life. This means that his or her primary individuality is not as administrator, but as a citizen of free India. We are all essentially citizens of free India called upon to perform particular functions in the service of our nation, so that that citizenship constitutes our primary *being*, and what we do as administrators, or as members of some other profession, becomes merely the *function* that he or she discharges, deriving inspiration from that *being*.

These are two words which it is good for all of us to note—*being* and *function*. I stress this because, throughout our country, there is this constant tendency to treat oneself merely as a

functionary—a functionary who just performs a function; and when he or she ceases to perform that function, due to retirement or otherwise, he or she becomes *de-funct*! Defunct is the correct English word to denote such a one who has ceased to be a functionary, because he or she treated himself or herself entirely without any dimensions other than his or her function. But, if any one is centred in the dimension of his or her *being*, and pours out his or her *being* into his or her *functions*, those functions become enhanced and glorified; and he or she continues also to be full, even when he or she ceases to be a functionary.

No single human being is exhausted in any single function, or in a number of functions, he or she performs, just as one is not exhausted in any single relationship or even in a number of relationships that one establishes with others in society. No one can say that I am only a husband or a wife or an officer or a clerk; each of these is one of a series of relationships and functions into which man enters, behind all of which stands man himself, his or her being.

This is the fruit of a profound philosophy of man which we have in our own Vedānta. We are essentially the Ātman, the infinite divine Self, limited as men and women through our bodies and minds. I do not want to go into the intricacies of this philosophy this afternoon; but I shall try to bring out the practical implications of that philosophy for man—for his function and for his life. As soon as I consider myself merely a functionary, I reduce myself to nothing. But if I know that I have got a basic *being*, a certain basic identity which I preserve throughout my life, then I invest every function I perform in society or in the state with the energy and grace of that fullness of being.

CITIZENSHIP AS BEING AND JOB AS FUNCTION

That fullness of being of every one of us, in the political language, and political context of our life, consists in our *citizenship* of free India. Every one of us is primarily a citizen of India, and only secondarily a functionary, whether called upon to function as the Rashtrapati, as the Prime Minister, as a legislator, as a public administrator, as a member of one of

the various professions, or as a simple housewife. These are the various functions that we as citizens are called upon and choose to perform. But the primary status of man in India, which is inalienable, is as a citizen of free India; all others constitute the functions performed by him or her which are alienable and terminable, and are like zero or zeros which get their value from the figure one before them. It is by this awareness of basic being that one becomes a focus of intrinsic worth and dignity; and by thinking merely in terms of one's functions, one tends to reduce oneself more and more to the status of zero.

So I always emphasize the point that we should be constantly aware of our primary being and allow that being to flow into and fill all our functions. Then, those functions will achieve new and significant dimensions, new quanta of energy and grace. This is a profound idea. I have seen among our people, whether working at humble levels or at high levels, several who never realize this intrinsic worth and dignity of theirs, with the result that they reduce themselves and their functions to very very elementary levels.

THE PROBLEM OF MOTIVATION

One of the subjects we discuss often in administration today is the subject of motivation. We have various manuals of administration; we can master all these manuals. When one appears for the IAS or the IFS, or other Union or State service examinations, one can easily master the manuals of administration; but that itself does not contain any motive power, except personal career and personal ambition. That motive power does not by itself suffice for effective functioning in administration in our democracy today. Something else is needed to energize the administration, especially the administration which seeks to be development-oriented. Without that something, an administrator becomes defunct even while functioning. What is called a dead administration belongs to that category. Often, we speak of a dead bureaucracy or a wooden bureaucracy. Bureaucracy is necessary in every state. That is part of the whole process of a government. But a functionary need not be a bureaucrat, static and wooden, though functioning

as a bureaucrat. A bureaucrat is wooden and static only because he or she has no imagination, only because he or she is guided only by rules and manuals, and cannot respond to the human urges around him or her. This is the main malady of much of our administration; and we have to seek and find and apply its remedy; we have to seek and find a motive that can enliven and energize our administration.

When the British were ruling over us, our political leaders used to criticize the prevailing bureaucracy as wooden, as without imagination, and without any response to the human situation. After we gained freedom and took over the administration from the British, we soon found to our dismay that we were only continuing the static tradition; we could not break away from it and start a new dynamic tradition inspired by the national urges and patriotic motivation, which alone can make it responsive to the human urges and aspirations. This failure was entirely due to the dominance of this *functionary* attitude, the attitude of a mere careerist and job-seeker, referred to earlier, among most members of our various services.

BUREAUCRACY : STATIC VERSUS DYNAMIC

A static bureaucracy and a dynamic bureaucracy are both bureaucracies; the difference lies only in the attitudes; the first represents a low notion of man as a mere functionary, man as a mere bureaucrat. That is a very poor state of man, in which he or she draws from his or her function to enrich his or her inner being which is otherwise empty; and this is the state of mind that is prone to, and often succumbs to, corruption. The second represents man as inwardly rich in his being, in the strength of citizenship awareness and patriotic impulse, and pouring out that richness into his or her function. And this attitude fosters the service spirit and contains much innate strength to resist and overcome corrupting influences. In these contexts, *attitude* plays a great part. A change of attitude can produce tremendous results. And attitude is something that one can control, that one can manipulate, that one can make to grow. This attitude control is an integral part of a philosophy of man, which can enrich both one's being and function.

Such a philosophy of administration is available to all of us

in this country, both from modern sources as well as from our own ancient sources. I have often felt that this woodenness needs to be transformed, so that men and women become alive and vibrant, become responsive, become responsible. We cannot but admire people who are moved by ideas and visions, and who respond to human situations; it is they who become great administrators, with *imagination* as their greatest asset. This quality of imagination is a remarkable value; when it is gone, man becomes static and sterile, and bereft of dynamism and direction. That alone constitutes bureaucracy in the bad sense. The emergence of such a bureaucracy on the heels of our political freedom was and still is a serious tragedy for our free nation, particularly because we sought political freedom in order to work freely for the good of our people, in order to transform the human situation in our country in our own way. Hundreds of stifling years of political slavery, human oppression, and human suffering, lay behind our nation, when it awoke to freedom at the stroke of midnight on 15 August 1947 and entered into its 'tryst with destiny' with a sense of joy and hope.

But within a short time, the ecstasy of freedom evaporated, the poetry of life and adventure became converted into the prosaic business of seeking money and power and pleasure. Something went wrong with our nation, bringing in its wake social evils like corruption, various malpractices, and unconcern for the common man and his welfare. It is only such a philosophy as delineated above that can now help the nation to reverse this tragic process. In its light, every function that we do in the state and society becomes surcharged with energy, joy, and enthusiasm. That philosophy helps us to put our actions in the context of a profound vision of human growth and development, both individual and collective, and imbues those actions and functions with meaning and significance which otherwise they do not possess.

That is the importance of being guided by a philosophy of administration. We use the word 'service' in social life and administration, often euphemistically; we need to make its use accord with its real sense. We all do little acts of service to other beings; but that is just a routine humdrum experience. But once we place these little or big acts of service in the

context of a philosophy of human growth and fulfilment, every such service becomes meaningful, spontaneous, and natural. Man then makes the mood and act of service a constant feature of his personality, which expresses itself in inter-human relationships with a spontaneous 'What can I do for you?' 'How can I help?' If that becomes a constant mood and mode, then that person has achieved a profound education, has achieved the first stages of his spiritual growth, *ātma-vikāsa*.

WHAT CONSTITUTES HUMAN EFFICIENCY

It is this human transformation that must come to all our administration, and also to all men and women in our various professions. We have a great message on this subject in a verse of one of our Upaniṣads, namely, the *Chāndogya Upaniṣad*, only next in importance and size to the greatest among all the Upaniṣads—the *Bṛhadāraṇyaka Upaniṣad*. These are between three thousand and four thousand years old. What inspiring and profound ideas come out of this great literature of so ancient a period of human history! What is the source of human work-efficiency?—that is the question, to which the *Chāndogya* verse gives the following answer (I.11.0) :

*Yadeva vidyayā karoti, śraddhayā, upaniṣadā, tadeva
vīryavattaram bhavati*

It is a very simple Sanskrit utterance. *Yadeva karoti*—whatever is done; *vidyayā*—through knowledge—what we call today the 'know-how'. The first thing to acquire is the 'know-how' of a task. Is that enough? No, says the Upaniṣad, and adds : *śraddhayā*—through *śraddhā*—faith or conviction; there must be faith in the great urges and longings of man in front of me, faith in the work I am called upon to do to fulfil those urges, and faith in myself—*ātma-śraddhā*—in my capacity to rise to the occasion. Even these two are not enough. A third quality is also necessary, namely, *upaniṣadā*, through deep thinking and contemplation. Actions done with these three energies behind them alone become not only efficient, *vīryavat*, but more and more efficient, *vīryavattaram*, says the verse.

MERE TECHNICAL KNOW-HOW : ITS LIMITATIONS

We were under the impression that the first alone was sufficient, *vidyā* or the know-how. And we tried to do for some years in our various services with only that first item. A candidate for our services thought to himself or herself: I have studied in a college; I have got a high degree, topping in marks; I have appeared for the competitive examination; I have passed; and I have joined my present service. But, in spite of all this, the candidate does not show the energy and efficiency to make for a dynamic and dedicated administrator. Why? Because, mere knowledge is static; it has no motivation.

The late Bertrand Russell also expressed the view that mere knowledge does not have any motivation within it; that comes from a different source, namely, the field of emotions and sentiments in man. Something must stimulate knowledge; otherwise, it remains static and unable to influence human action. Our knowledge, said Russell, that any two sides of a triangle are greater than the third side, does not motivate us, while walking, that we should go by the short side and not by the long sides. That motivation comes from some other inner source in man. Mere knowledge that obtains in our schools and colleges and universities, even at its best—and it is rarely that it rises to that level—contains no energy of emotion and sentiment relating to ideals of human excellence or to patriotism and national dedication, which alone can stimulate that knowledge to develop into character-excellence and to make it dynamic, make it into a 'man-making education' leading to a 'nation-building' resolve, in the luminous words of Swami Vivekananda.

This has been our weakness, especially after independence. Mere intellectualistic education, without the humanistic impulse injected into it, cannot have dynamism within it, except that which sustains mere personal ambition. The result is heart-stagnation, and the incapacity of its products to infuse knowledge with human purposes and national dedication. This is what we have to correct, if we want to make our politics and administration and citizenship itself dynamic and effective; otherwise, the tragedy, which we are seeing already, will only deepen. What can be a greater tragedy than a static politics

and administration functioning in a dynamic national *milieu* ! For the nation around is dynamic, full of new urges, new aspirations, in the throes of a new all round awakening among millions and millions of our people. Such a tragedy, if continued longer, can breed serious revolutionary upsets, jeopardizing our infant democratic experiment. That is why there is an urgent need to develop a dynamic administration to match, and overmatch, our revolutionary social context.

The truth of contemporary India is that we are living through the most dynamic and revolutionary age of our long history. Millions of people, who have been, and had been taught to be content with being, mere hewers of wood and drawers of water, are fast awakening to their human rights and dignity; and, as they do so, they develop a sense of individual identity and become a focus of tremendous energies born of aspirations and desires for a better life. The nation has to rise to the occasion to satisfy them, to fulfil them. That is the meaning and role of administration in a democratic state which seeks to develop into a welfare state. In order to gear our administration to the human purposes of that national and social *milieu*, we need to effect a complete transformation within the administration itself.

NEED FOR ŚRADDHA

That is the profound theme of our discussion : the administration getting energized and transformed by knowledge becoming infused with the energy of human motivation. That is the significance of the second value called *śraddhā* mentioned in the verse. It is this precious value that lies as the stimulating force behind all human greatness in the fields of physical science, the science of spirituality, and social life.

Throughout India, there is this dynamic social setting; people are getting education; they are getting new ideas; they were all submerged, for a few hundred years, in the mass, in the crowd. That was India. *Submerged* is the correct word. They use it in sociology—man submerged in the class, in the caste, in the crowd, in the collectivity. There is no true human energy in man in that state; that is a state akin to sleep, so far as man is concerned. As soon as he is rescued out of the

collectivity and installed in his own individual dignity and power, he becomes a focus of true human energy—the energy of desire, of urges, of satisfactions, of aspirations. Man wants to grow; he is dissatisfied to remain merely as a *victim* of circumstances, as a *creature* of history. That is man as the focus of tension—awakened, self-conscious, and hope-stirred, with a better future beckoning him.

That is the India that is taking shape all around us in the modern period. Our spiritual teachers have welcomed this great change on our human horizon, especially Swami Vivekananda. He has characterized the modern period of Indian history as particularly unique and significant from this point of view. He visualized the common man finding his own identity and dignity in this modern period. They will get back their individuality which they had not had for many centuries. They were lumped together as 'the masses', psychically asleep, inert, without any inner tension arising from desire, ambition, and hope; ever resigned to accept any socio-political situation, any foreign conqueror, or native oppressor, to rule over them and exploit them. Now, that India is dead, never to rise again, in the following prophetic words of Swami Vivekananda, uttered in his first lecture on landing on the soil of India, at Ramnad, on 25 January 1897, after his four years of glorious work in the West (*Complete Works*, Vol. III, pp. 145-46) :

'The longest night seems to be passing away, the sorest trouble seems to be coming to an end at last, the seeming corpse appears to be awaking,...India, this motherland of ours from her deep long sleep. None can resist her any more; never is she going to sleep any more; no outward powers can hold her back any more; for the infinite giant is rising to her feet.'

This was uttered even while the whole of India appeared to be content and cozy in the new peace of British subjugation. It is that awakening that, beginning as a trickle in the initial stages, developed into a strong current during the country's fight for political freedom, and has now become a veritable flood. And much of our politics and administration are yet to become revolutionized and galvanized to be able to discipline and to canalize into constructive national purposes, the energy of that flood. That revolutionary change will come only when pure and powerful human and patriotic emotions become

yoked, first, to our education, and then, to our politics and administration. The energy of imagination has to be yoked to the energy of knowledge to galvanize the activity of our administration.

In my lectures to administrative staff in various parts of India, I often refer to the need for, what I have termed, *imaginative sympathy* in our administrators, to make our administration responsive and efficient. The files in the Indian secretariats—in the Centre and in the States—move very very slow; this is a complaint about government secretariats all over the world; but nowhere is it so serious a malady as in our own country. Our industrialists or our foreign collaborators, apart from our common people, often complain about this malady. Things move very slow in our secretariats. I often used to ask, why so? The secretariat file is obviously something inert; dead; it has no energy and no dynamics in itself. It is only the man sitting behind the file that has the energy and dynamism to make it move. But if he also is inert and dead, then nothing will move anywhere. How to make him alive? How to make him the focus of energy and dynamism?

Even this very question, and much more its answer, can never be found in our current school and university education. It can only be the fruit of an education that has injected the human and patriotic motivation into the knowledge-seeking process. That humanistic impulse and motivation firing our educational processes will alone give to the nation the services of batches and batches of dynamic *trained minds*, endowed with *imaginative sympathy* for the common people and *impersonal loyalty* to our free state and constitution, instead of the current mass production of self-centred and static *stuffed brains*. On this subject, Swami Vivekananda's stirring words couched in a letter are supremely relevant (*Complete Works*, Vol. V, p. 58, seventh edition) :

'So long as the millions live in hunger and ignorance, I hold every man a traitor who, having been educated at their expense, pays not the least heed to them!'

When our people were mostly asleep at that time, Vivekananda spoke of a man-making education and a nation-building faith and resolve, and inspired the nation with a pure human passion, saying : Wake up; why are you sleeping? And

how can you continue to sleep when the greatest opportunity to build up the manhood and womanhood of our nation is before us during this momentous period of our long history? Use your education and your energies to raise your people, to give back to them their lost individuality, and to instal them in their human worth and dignity. This is true politics; this is true religion. Be and make, shall be our motto; be men yourselves, and help others to be men. This is how he presented the human motivation; this is the way he injected tremendous energy into our culture in our time, similar to the galvanic humanizing touch it received from Śrī Kṛṣṇa and Bhagavān Buddha earlier.

NEED FOR UPANISAD

Here is an attitude that can energize any work and function in our society today. The carpenter, the stone-cutter, the shoe-maker, the student, the teacher, the administrator, the industrial executive, the housewife—each and all in the nation can become energized by this one thought that I am primarily a citizen of free India and that the work that I do has got a tremendous human and national reference; as an administrator I have been called by our free state to be the instrument of a tremendous human purpose. This is the energy, and its manward direction, that *śraddhā* and *upanisad* impart to mere *vidyā*, that transform mere static opinions into dynamic lived convictions.

When I speak to teachers and students in our schools and universities, I often refer to this luminous attitude presented by Swami Vivekananda. Why is our education so stagnant, especially what is given in most of our government schools and colleges? Because most of our teachers are not awakened to the truth of their high status, to the truth of their inalienable *being* as free and responsible citizens of free India, but behave merely as performers of a paid *function*. They are aware of themselves simply as job-seekers and job-holders and nothing else. A sense of mission, and the *ātma-śraddhā* flowing from it, is lacking in their lives and in the functions they perform. What a great tragedy! What greater work can we ever be called upon to do than that of imparting light and life to the millions

of our own people who have been sunk in the darkness of ignorance for ages?

I often tell our teachers : When you enter your class room to teach, first of all, stand before the class, glance at the faces of the children in front of you, and, with your *imaginative sympathy*, try to peer into their minds and hearts, and ask your mind this one question : What am I here for? Who are these children in front of me? And the luminous and liberating answer will come to you : These children come mostly from our rural and backward sections and areas; they have been submerged for centuries in the collectivity; but in this modern period, they have a chance to become awakened to their human worth and dignity and live a fulfilled life, and become truly human. They have come to the school in search of this blessing which our free nation has promised them. I, as the teacher of this school, have the privilege to be the instrument to convey that blessing to them. Behind me lies the wealth of knowledge and inspiration, ancient and modern; behind me is the freedom that we have won, and the promises it has made to our people. In front of me is a batch of the millions of our children, coming batch after batch, and hungry for this very blessing; and I have the blessed privilege, as a citizen of free India, called to be a teacher, to be the focal point of the energy streams of the great heritage of human knowledge and our national freedom and its promises, behind me, on the one hand, and of the mounting human urges and aspirations of my nation, in front of me, on the other. With this conviction, with this awareness of a profound truth, you cease to be a mere static individual drawing a petty salary and working in a nook or corner of the vast land of India, but become transformed into a dynamic *person*, into a flaming instrument of the national and human purposes. And then, when you open your mouth to teach, whatever you say or instruct will inspire and elevate the children in front.

That is the art of nation-building. This constitutes the *upaniṣad* part of the three constituents of efficiency referred to earlier. This I say to everyone—whether it is a group of teachers, or a group of professionals, whether it is a group of industrial executives, or administrators, or politicians. Its relevance in toning up our administration is immense. When an administrator sits before his table in the secretariat, and

asks the question to himself as above : What is my identity? and finds the relevant answer, also as above, how much dynamism will come to our administration! This pause before one's function is meant to fill one's function with one's true being; and this galvanizing process, let me repeat, is what the verse means by its third word—*upaniṣadā*, 'through meditation'. To a trained mind, this becomes *habitual*, *spontaneous*, and *natural*. How few of our administrators, or teachers, or other national functionaries, ask this question to themselves before they start work, and find the right answer from their hearts ! No wonder then that stagnation stares us tragically in our face in many vital areas of our national life. Let us from today administer the galvanic touch of this philosophy, of *being* flowing into, and enriching, one's *function*, to the nation by asking this question and receiving the correct answer from our chastened hearts.

MOTIVATION IN THE LIGHT OF BUDDHI-YOGA OF THE GĪTĀ

Every administrator obviously commences as a job-seeker after finishing his or her education; that is perfectly natural. He or she has to earn a living and seek to live a full life; that is beautiful. But once a job is found, and one shifts one's seat from his or her home to the secretariat or public office chair, a different attitude, a new philosophy, must begin to inspire him or her. One has then ceased to be a job-seeking individual; he or she is a new personality then. What is this new personality? He or she is then the focus of the urges of millions of people in his or her nation, and he or she is there to respond to these human urges. That is what makes the administrator dynamic in every sense of the term. And that is the significance of the pause before commencing one's function referred to earlier. I can promise that no person will be the same, once he or she captures even a bit of this dynamic attitude. The *Gītā* stresses this value of an expansive 'attitude' again and again in its philosophy of work, so that work may achieve a double efficiency—social productivity externally and spiritual enlightenment internally. The *Gītā* calls it *buddhi-yoga* (II.34) : *Buddhya yukto yayā Pārtha karmabandhaṁ prahāsyasi*—'endowed with which *buddhi*, O Arjuna, man destroys all bondage arising from work.'

In all self-centred life and work, the whole attitude is narrow, contracting and constricting the spirit of man. Man, so high in the scale of evolution, and endowed by nature with organic capacities capable of achieving spiritual freedom and fulfilment—individual and collective—needs a higher philosophy of life and work, making for his spiritual growth and expansion. If you have that attitude when you work, that work would not bind you; and that work will also bring blessings to other people. The *Gītā* centres this philosophy in its *buddhi-yoga* or *yoga-buddhi* (II.49) :

*Dvṛeṇa hyavaram karma
Buddhi-yogāt Dhanañjaya;
Buddhau śaraṇam anviccha
kṛpāṇāḥ phalahetavaḥ—*

‘Work (done with mere selfish promptings) is, verily, far inferior, O Arjuna, to that performed with the *yoga* of *buddhi* (enlightened reason); seek refuge in this (*yoga* of) *buddhi*; (small-minded are they who seek (only) selfish results.’

I am here to fulfil the urges of many of my people. My galvanic touch can brighten their life; my unconcern and carelessness can darken many lives. I am sitting on this chair of authority and power, at the very focus of human aspirations and urges; even at home, I am so; but here, it constitutes the main overriding purpose and consideration of my position. This consciousness must be captured by every administrator, first at the secretariats or other offices, later as a permanent attitude. This is what the *Gītā* terms as becoming a *yogi*, as becoming a *raja* and a *ṛṣi* in one, as verse two of chapter four puts it. Even a bit of this *yoga* can make our administration more and more dynamic, and enable our nation to catch up with our mountainous human problems day by day, and the promises of the Constitution to become implemented in the lives of millions and millions of our people. This is what an administrator should be in a state which hopes to become a welfare state for a seventh of the human race.

THE EVILS OF A SOLE MONEY MOTIVATION

In this philosophy of *buddhi-yoga*, we get the meaning of that weighty concept of motivation. Too long have we

associated this word 'motivation' with only one narrow factor, namely, money, or salary and wages. Today, many thinkers, political and social, tell us that money as a motivation is all right in the early stages; it can go some steps; beyond that, it is absolutely dead. It is counter-productive. No human motivation can be generated and sustained for long by merely paying more salary and wages. That motivation comes from another human source; it comes as an inner response from stirring the depths of the human spirit : I am a citizen of India; it is a proud privilege for me to be called upon to shoulder this great national responsibility. That is the motivation that evokes the best from a person, that inspires all high dedications and vast energies. On the one side, there is this love of money as a personal motivation; on the other side, there is this profound spiritual and human motivation. The *Gītā* philosophy of work does not ask one to ignore or neglect the former, but only to place it in the context of the latter.

But our post-independence national tragedy has been that we tended to stress and over-stress the former, and completely overlooked the latter. We persuaded ourselves to believe there is only one worthy pursuit, namely, money and more money. This mad rush, unrelieved by any sense of personal dignity, national duty, and honest work, continued merrily, until we generated and fostered a strange malady in our body-politic, which has afflicted no other nation in history, nor our own nation in the past, namely, our recent attitude to regular salaries and wages, on the one side, and the overtime payments, on the other. It has a very comic aspect with naturally tragic overtones, when millions of our employees told themselves and the nation that the wages and salaries one gets is one's right, whether one works or not, and that the overtime is that for which one works. I need not turn out an honest day's work to deserve my salary; that must come to me anyway, since I am already on the job! Imagine the low depths to which the sole money motivation has taken the nation! It has banished all sense of dignity and worth, which finds expression in all decent societies in the awareness : I am getting my salary or wage; I must honestly discharge my duties for which I am paid. That sense of personal pride and honour in being the particular functionary of society, and the sense of duty and obligation

flowing from it, became a rare commodity in our country. In its place came the cynical attitude : I must have money, more money, and nothing else. If I attend office, if I work, it is according to my convenience, it is out of my sweet will.

The sense of duty, of punctuality, of social responsibility and human responsiveness, the attitude of being helpful to the people who resort to offices, which is the hallmark of all free and disciplined peoples, have never found entry into the attitudes of thousands of our administrative and other social functionaries, to whom to be a careerist and job-holder constitute the only human excellence! Never does the feeling that I am doing wrong to my country, that I am not only 'in India', but also 'of India' and 'for India', disturb such people. These are two different expressions to indicate two different attitudes : 'in India' and 'of India and for India'. Most of the people are just 'in India' only. They have yet to graduate to being 'of India and for India'. That change makes a world of difference. We can imagine the revolutionary transformation that our administration will undergo at all levels, when this latter attitude pervades it. What dynamism will come to our administrators, whether high or low in status! If one such officer or employee is sent to a remote corner of the country to work there, in four or five years, he or she will transform the social and economic situation there. Everywhere, there was darkness around, filth around, helplessness around; but that one person has changed all that situation.

CREATIVITY VERSUS MERE I.Q.

Our administrators must seek out a philosophy which will help them to become democratic instruments of revolutionary social change and transformation. At present, that liveliness, that dynamism, is largely lacking; and yet, the country itself is longing for these revolutionary changes. How can we infuse this new energy into our administration, at the Union and State and parishad and panchayat levels? We have seen that mere intelligence is not enough, mere getting a first class in the university examination is not enough. In fact, experience shows that often far more effective work is done by those who do not get any first class at all. We have stressed too much the I.Q.

or the Intelligence quotient factor and neglected many other vital factors. The most intelligent men are not necessarily the most efficient, the most virtuous, or the most humane in any society. Human efficiency is not measured by the single intellectual factor. It is only one of the factors. The whole mind or personality is not covered by it. Administrative efficiency, therefore, cannot become the function of mere intelligence. By itself, as we have seen earlier, it is something static. It cannot deliver the goods. Other parameters are necessary and, most essentially, that humanistic impulse which alone can give a human response to a human situation. The main question to ask oneself is : Do I feel in my very being as a free man among freemen ? Or, putting it in the language I used earlier, do I feel my heart pulsating with the spirit of citizenship? Am I a patriot? Do I love my fellow-citizens? If the heart responds 'yes', then that human motivation will become natural to me. Then, even with a lesser I.Q., I can do wonders. So creative intelligence does not lie merely with I.Q. Creativity comes from *imagination*—a wonderful word and value which we need to keep constantly before us.

SIGNIFICANCE OF IMAGINATION IN EVOLUTION

What is the significance of this word *imagination*? In modern neurology, imagination emerges as a unique datum at the stage of human evolution. It is not present at the prehuman stages, even in the chimpanzee, which is closest to man. The first man that appeared on the horizon of organic evolution had been blessed by nature with this new value within himself : imagination—image-making capacity, the capacity to image in one's mind the possible situations and consequences arising from a sensory stimulus, before sending out a motor reaction; it is the capacity to prerehearse the scenes before the actual act. This capacity, and the new datum of awareness of the self that it involves, and its offshoots of the related capacities for reasoning, judging, and willing, including speech communication, made man the dominant species in nature, says neurology, which also hints that any other animal would have become dominant in nature, if it had developed this new capacity.

This precious value of imagination, which is the stimulus behind art, science, and religion, has a great part to play in the field of administration. All creativity is centred in imagination; all successful inter-human relationships depend upon imagination. Since administration is the science and art of human management with a view to securing human development, the administrator needs to be gifted with this precious value of imagination over and above intelligence. Here comes the importance, in all administrators, of a capacity for *imaginative sympathy*, to which reference had been made earlier. Most people have the capacity for sympathy in the elementary sense. If a poor man comes and cries for help before a person, that person will respond with at least the tossing of a coin towards him. This is concrete sympathy, which our *grhasthas*, or householders, normally possess; and most people's charity and sympathy may also end up at that level. But it is a very static and humdrum type of sympathy. As man evolves spiritually, he develops a higher type of sympathy with wider ranges of expression. This is what that *grhastha* acquires when he grows into the citizen; and such growth, with its by-products of ethical awareness and human response, marks the early stages of man's spiritual growth. This is what I call the capacity for *imaginative sympathy*.

One may not see an actual suffering man in front; yet he can imaginatively see and experience the privations and sufferings of thousands of men and women far and near. This is the capacity that an administrator needs to develop, by which, though often sitting within the walls of the secretariats or other offices, far away from actual human problems, he or she can imaginatively experience them, sympathize with them, and respond to them. Such imaginative sympathy is spontaneously stirred in him or her, as soon as he or she opens a file in front; for that file speaks to him or her volumes about problems of people far and near, who are behind the file. With that triggering action of imaginative sympathy, the file, otherwise inert and dead, becomes alive, and the administrator responds to the human situation quickly and efficiently, and the nation marches from progress to progress, tearing down unnecessary red-tapes on the way.

INDIVIDUALITY TO GROW INTO PERSONALITY

This is the type of transformation that our administration must achieve. The quality of administration depends upon the administrator behind it. It hinges on the answer to the question : Is he or she a static *individual* or a dynamic *person*? I use these two words, individual and person, with very specific meanings. Each one can, and needs to, ask that question to himself or herself : Am I a static individual or am I a dynamic person? A human being achieves individuality by the strengthening of his or her ego; that strength of ego gives him or her the experience of the value of individual freedom. And this freedom brings with it energy and dynamism which, at that level of individuality, is limited to the service of the ego only. That energy cannot respond to human situations, unless these have reference to the vital interests of the ego itself, or to the interests of the little genetic circle centred in itself. All such individuality and freedom are genetically determined and restricted.

This is the limitation of the term *grhastha*; within its genetic limits, it expresses its own spiritual and human beauty and charm. Individuality thus signifies a closed-in state, like a billiard ball, as characterized by the late Bertrand Russell, whose relationships with other similar human individuals can only be co-existence and collision. But man needs to learn to enter into, and be entered into by, other human beings, to dig affections into each other, outside the narrow genetic circle, in order to achieve human fulfilment. This capacity comes only when *individuality* grows into *personality*, adding, in the process, the value of responsiveness and responsibility to the already achieved value of freedom. This marks the spiritual growth of the *grhastha* into the citizen, in whom the feeling of human concern breaks down all genetic barriers. All ethical awareness and social feeling, all human concern, dedication, and service are but by-products, natural, spontaneous, and constant, of such spiritual growth from the *genetically limited ego of individuality* to the *spiritually expansive self of personality*. Accordingly, the terms 'personality' and 'persons' are defined by the late Sir Julian Huxley thus ('Introduction' to Chardin's *The Phenomenon of Man*, p.20) :

‘Persons are individuals who transcend their merely organic individuality in conscious participation.’

Mark the enriching and expanding power of imagination in this change from the individual to the person. And all efficient administrators *are persons*, and *not more individuals*; and to make all administration efficient, and responsive to the human situation, all administrators, high or subordinate, need to understand and achieve this spiritual growth from individuality to personality.

The more such spiritual growth, the greater the administrator. In all such personality, there is great reserve of energy and power along with imagination, making for the *human touch*, and for *calm, silent, and steady work*, which is one of the important tests of efficiency. This contrasts with the energy and power disclosed at the level of individuality, which is noisy, fussy, ostentatious, and jerky, which is indication of its comparative inefficiency, like a fussy car of low horse-power engine beside a calm and steady car of high horse-power engine. We wrongly identify personality with good looks, good dress, and artificial smartness; and in our country, alas, with a little command of English, too! This growth from individuality to personality constitutes the first stage of human spiritual growth, according to Śrī Kṛṣṇa’s philosophy of *yoga* in the *Gita*; it similarly constitutes the early stage of man’s psycho-social evolution, according to the philosophy of evolution, at the human stage, of twentieth-century biology.

PSYCHO-SOCIAL EVOLUTION AS SPIRITUAL GROWTH

This concept of human spiritual growth, this concept of human psycho-social evolution, has immense reference to our country today, not only for our administrators, but also to all the citizens in our democracy, where citizenship is understood only in terms of physical maturity of 21 years or 18 years of age! Energy of dedication and service cannot come to us without taking the first steps on that long road of spiritual growth, and that long road of psycho-social evolution; the capacity for team work also cannot come without that same transformation. Individuals are often fine people by themselves, but they often tend to collide with other individuals when put

together in a team; this applies even to people engaged in scientific research work in the modern period. The constant in-fightings, jealousies, and intrigues, which today plague our administration, scientific research, and political life, which thwart human purposes and obstruct national progress, and which cause much human heart-burning and suffering, can be reduced to the tolerable minimum, if man in India learns to take these first few initial steps in his or her spiritual growth, in his or her psycho-social evolution. Never did we, as a people, stand in greater need of responding to Śrī Kṛṣṇa's exhortation in the *Gītā* as we do today (VI.46) : *tasmāt yogi bhavārjuna*—'therefore, be a yogi. O Arjuna'.

The *yoga* of the *Gītā* is not religion in the narrow sense of creed, ritual, and piety; it is a comprehensive philosophy of human growth, development, and fulfilment, individual and collective, in which creeds, rituals, piety, prayer, and meditation, as well as all forms of work and labour, find place.

Spiritual growth is a profound idea. Human growth is a theme dear to all human beings. Most people, and most philosophies, confine themselves to two types of growth, namely, physical and intellectual. The most crucial, from the point of view of human fulfilment and happy and fruitful inter-human-relationships, is the most misunderstood, often cavilled at and neglected, third type of growth, namely, the spiritual : *svalpamapyasya dharmasya trāyate mahato bhayāt*—'even a little of this philosophy can save man from great fear', says the *Gītā* (II.40).

ARRESTED DEVELOPMENT OF HUMANITY IN INDIA

Applying this to even the limited national sphere of our administration, we can realize the truth of the above promise of the *Gītā*. If our administration, at all its levels, can capture this imaginative sympathy, and the service attitude it engenders, even a little, how many great blessings will follow for the good of our nation, what faster and faster pace of economic and social development will set in, for the happiness and welfare of our people, and what character-strength will it confer on the country from top to bottom! The current mood of callousness and unconcern, the utter lack of a sense of duty and spirit of

service, and rampant corruption cannot, and should not be allowed to, continue longer, if the nation is to succeed in its chosen path of peaceful and democratic revolutionary progress for its immense population.

Compared with many countries, which are frankly materialistic but which have captured widely the mood and spirit of service in its government and public service institutions, our country's record in these fields is dismal, even though we claim it to be a deeply religious nation. One half of humanity in India suffers from arrested spiritual development, while another half suffers from arrested material development. Go to any office in any other country; if you are in difficulty, the woman or the man at the counter will accost you with a 'What can I do for you?' or 'How can I help you?' And what is the general situation in our country? If you are in some difficulty, you are greeted with callousness, and left to yourself, to stew in your own juice, while the man or the woman at the counter will be chatting and cutting jokes with each other among the staff, ignoring you all the time. This kind of callous behaviour results from stagnation at the organic level and absence of that elementary spiritual growth referred to earlier.

Our offices treat a VIP with effusive benevolence; but it treats an ordinary citizen with cold indifference, throws his application or submission at his face, saying that it is faulty. If it is faulty, can he not help him to correct it? Is he not there, on behalf of the government, to serve the people? Such considerations will strike only refined minds; but, alas, of such people we have too few; and of the unrefined, static, and self-centred people we have too many! This is our main human problem all over India—in government offices, LIC, banks, air services, railways, pensions offices, etc.

Unless we change this situation, unless our men and women change their current dismal philosophy of static life and work, and adopt the luminous philosophy of dynamic spiritual growth delineated earlier, our democracy will continue to be afflicted with ailments and more ailments.

YOGA AS A PHILOSOPHY OF HUMAN EXCELLENCE

What a beautiful vision of human excellence is available to

us in this philosophy! This is the philosophy, in all its heights and depths, that the *Gītā* teaches throughout its eighteen chapters in the name of *yoga-śāstra*, the science of *yoga*. I often ponder as to what is the philosophy that we need for our politics and administration. And the answer comes simple and straight : It is the philosophy of *yoga* as taught by the *Gītā*, but not any and every *yoga* taught by many other books of our tradition, which also have their relevance, but only in their limited fields. The country stands to gain immensely by trying to grasp correctly, and implement effectively, according to the measure of each one's capacity, its exhortation : *tasmāt yogī bhavārjuna*, in the light of its three definitions of *yoga*, namely, *samatvaṁ yoga ucyate*—'yoga is equanimity'; *yogaḥ karmaṣu kauśalam*—'yoga is efficiency, dexterity, in action'; and *duḥkha-saṁyoga viyogaṁ yoga saṁjñitam*—'the disconnection with all connection with pain is called *yoga*'.

Our people have to shed all cheap magical and pseudo-mystical ideas associated with this word *yoga* and, then, with a clear mind, understand this *yoga* philosophy of the *Gītā*. We had associated *yoga* with everything except what Śrī Kṛṣṇa meant it to be—with changing one's external dress or appearance, with *prāṇāyāma*, with miracles, etc. In all these, we had neglected the fundamental *budhi-yoga* emphasis on work efficiency and character-efficiency, renunciation of the ego through detachment, and service of fellow human beings. It was this misuse and abuse of a great philosophy that called forth Swami Vivekananda's sharp words in the course of his famous lecture on the *The Future of India*, given at Madras in 1897 (*Complete works*, Vol. III, pp. 300-301, eighth enlarged edition) :

'So give up being a slave. For the next fifty years, this alone shall be our keynote—this our great Mother India. Let all other vain gods disappear for the time from our minds. This is the only god that is awake, our own race, everywhere his hands, everywhere his feet, everywhere his ears, he covers everything. All other gods are sleeping; what vain gods shall we go after and yet cannot worship the god that we see all around us, the *Virāt*? When we worshipped this, we shall be able to worship all other gods. Before we can crawl half a mile, we want to cross the ocean, like Hanuman! It cannot be. Everyone going to be a *yogi*, everyone going to meditate! It cannot be.

The whole day mixing with the world, with *karma-kāṇḍa*, and in the evening sitting down and blowing through your nose! Is it so easy? Should *ṛṣis* come flying through the air, because you have blown three times through the nose? Is it a joke? It is all nonsense. What is needed is *citta-śuddhi*, purification of the heart. And how does that come? The first of all worship is the worship of the *Virāt*—of those all around us. *Worship* it. Worship is the exact equivalent of the Sanskrit word, and no other English word will do. These are all our gods—men and animals; and the first gods we have to worship are our countrymen. These we have to *worship*, instead of being jealous of each other and fighting each other. It is the most terrible *karma* for which we are suffering, and yet it does not open our eyes!

Here was given a clarion call for profound inner transformation, a spiritual growth through love and service of man, the first step on the long road of human evolution, the whole of which was termed *yoga* by Śrī Kṛṣṇa in the *Gītā*. This is evolution rising from the organic level of the pre-human stages to the psycho-social level of the human stage, according to twentieth-century biology. This is the *yoga* that will turn out free, responsible, and responsive human beings out of our people, some of whom will choose for their laboratory of human evolution an administrative job for the free Indian state, accepting India and her intractable human problems as a vast and challenging anthropological laboratory! This is Śrī Kṛṣṇa's and Swami Vivekananda's challenge and blessing to our administrators at all levels.

TASMAT YOGI BHAVĀRJUNA!

So, if anyone asks any member of our administration: 'What is your philosophy?' or 'What are you?' he or she can unhesitatingly and proudly point out Śrī Kṛṣṇa's above exhortation: 'Therefore be a *yogi*'. and reply: 'I seek to be a *yogi* so defined'. By thus seeking and claiming to be a *yogi*, your externals do not change; you are the same individual doing a job and drawing a salary or wage, but your inner being stands transformed with a fullness, and that fullness of being will be poured out into the functions you perform for the state and the society, by

which they become endowed with efficiency and a human touch. This is the root and fruit of the *budhi-yoga* of the *Gītā*.

This is not any modern far-fetched interpretation of the *yoga* of the *Gītā*, but one given in the light of the interpretation by India's greatest philosopher Śaṅkarācārya of the eighth century A.D. He was the first to bring this great book out of obscurity and from the bosom of the immense epic of the *Mahābhārata*, and place it before the people through his great commentary. After expounding his original, comprehensive, and practical philosophy of life in the second and third chapters of the *Gītā*, and designating it as *yoga*, Śrī Kṛṣṇa begins the fourth chapter with a clear statement of the supreme relevance of this philosophy to all men and women bearing public responsibilities. Commenting on the first three verses of chapter four, Śaṅkarācārya says:

Imam adhyāya-dvayena uktam yogam, vivasvate, ādityāya, sargātau proktavān aham—jagat-paripālayitrñām kṣatriyāñām balādhānāya. . . Sa ca vivasvān manave prāha, manuḥ ikṣvākave, svaputrāya ādirājāya, abravīt. . . . Evaṁ kṣatriya-paramparā prāptam imam, rājarṣayo, rājānaś-ca-te ṛṣayaś-ca, rājarṣayo, viduḥ, imam yogam. Sa yogaḥ kāleneha mahatā, dīrghena, naṣṭo, vicchinna-sampradāyaḥ, samvṛtto, he parantapa.

Durbalān ajitendriyān prāpya naṣṭam yogam iman upalabhya, lokam ca apuruṣārtha-sambandhinam, . . . sa eva ayam mayā te, tubhyaṁ, adya idānīm yogaḥ proktaḥ purāṇanaḥ, bhakto'si me sakhā ca asi iti—

'This *yoga*, taught by me in the two (previous) chapters, I taught it to Vivasvān at the beginning of creation, in order to infuse strength in the *kṣatriyas*, or the rulers and administrators, who are to protect the world. That Vivasvān, again taught it to Manu, and Manu (in turn) taught it to his son Ikṣvāku, the first king....

'This *yoga*, coming down thus through a (teacher-student) succession of *kṣatriyas*, was known to *rājarṣis*—those who combine the role of *rāja* (king) and *ṛṣi* (sage) in one (people who achieve their spiritual growth in the context of their responsibilities of ruling and administering).

'Seeing that *yoga* thus lost through falling into the hands of men and women bereft of mental and physical strength, and bereft also of discipline and control of the sense organs and

mind, and seeing humanity at large unable to achieve life fulfilment, I have taught you now that same ancient *yoga*, since you are my devotee and friend.'

THE PRE-EMINENCE OF YOGA-BALA

We need this *yoga-bala* (energy of *yoga*) in our politics and administration at all levels. Note this word used by the great Śaṅkarācārya—*yoga-bala*. Vedānta identifies three types of *balas*: *bāhu-bala*—strength of hand, or muscle power, including horse-power or machine power; *mano-bala*—strength of mind or intellect; and *yoga-bala*—energy of spirituality. We need all these three sources of energy to meet the challenges of the modern age; but the third one is the most significant, because it is the source of that character-energy and dedication-energy that alone can transform the other two energies, and their technical products, to human purposes. Our country silently whispers to all our people today to become a *yogi*, to acquire this *yoga-bala*, and become the effective instruments of national and human purposes, instead of remaining satisfied with the other two energies only and becoming a stagnant pool of self-centredness, corruption, and spiritual emptiness.

It tells our Rashtrapati or President: be a *yogi*; it tells our Prime Minister: be a *yogi*; it tells our administrator and industrial executive: be a *yogi*; it tells our clerical staff: be a *yogi*; it tells the members of various professions: be a *yogi*; it tells every one of our farmers, artisans, and industrial workers: be a *yogi*; it tells every member of our defence services and police services personnel: be a *yogi*; it tells every one of our students and teachers: be a *yogi*; and it tells every one of our house wives: be a *yogi*!

For it proclaims, through its profound Vedānta philosophy, that this *yoga-bala*, this energy of spirituality, is the inborn birthright of every man and woman and child. This is a universal message meant for humanity everywhere, so that every man or woman may grow beyond his or her tiny and flimsy organic limitations and expand in love and sympathy and compassion into what he or she truly is—the infinite *Ātman*. This is the supreme truth about man that the *Chāndogya Upaniṣad* proclaims again and again in its sixth chapter. In his thoughtful

book *Gītā in the Light of Modern Science* (p. 25), Sri R.B. Lal quotes the following concluding words from a lecture on *Unity and Diversity of Life* by the great biologist, the late J.B.S. Haldane :

‘On the walls of the large room in the zoological laboratory at Munster, where Professor Rensch keeps his living animals, are written the words *Tat tvam asi* [That (infinite and pure Ātman thou art)]. If I have helped any of you to understand some of the implications of the great saying, my lectures have not been in vain.’

The *Gītā* definition of *yoga* as efficiency in action, dexterity in action, has a profound message to our people today. It is a double efficiency; on the one hand, the worker works efficiently for the good of society outwardly, and on the other hand, he or she also advances in spiritual efficiency inwardly in that very work context. Based on this firm practical ground it builds up its profound philosophy of man in the succeeding chapters.

We failed to grasp, in the past ages, this wide reference of the *Gītā* to life as a whole. One of the beautiful *Gītā-dhyāna* versus compares the *Gītā* to ‘the nectar of milk, drawn by the cowherd Śrī Kṛṣṇa from the cow the Upaniṣads, with Arjuna as the calf, and meant to be drunk by the good people of the world (for their spiritual nourishment.)’ But what did we actually do with that milk? We did everything else with it except drink it and get nourished by it! We took the *Gītā* to be only as a book of religion, of piety, narrowly conceived as outside man’s work-and-life situation; we revered it; worshipped it; and even memorized it. But we failed to assimilate its teaching and implement it in life. In the words of Śrī Rama-krishna: Some have heard of milk; some have seen it; some have touched it; and some have drunk it. The last alone have profited from the milk.

COMBINING PHILANTHROPIC EFFICIENCY WITH PHILOSOPHIC CALM

This modern period of our history offers us the best opportunity to drink this unique ‘milk’ of the *Gītā* and get nourished by it and become strong—physically, intellectually, and spiritually,

and work out the salvation of India, and also contribute India's share to the working out of the welfare of the rest of the world. These are the possibilities contained in the *yoga* as taught in this great book; it is the reservoir of what Herbert Spencer, in his *Study of Sociology* (p. 403, eighth edition) refers to as 'uniting philanthropic energy with philosophic calm'. This great book deserves to become the main textbook of the philosophy of our administration, by which alone our different departmental rules and manuals of administration become illumined and energized. Several thinkers in the modern age, of both East and West, have referred to this relevance of the *Gītā* for administration and statesmanship, to raise both to high ethical and humanistic levels. One such outstanding person was the late Dr. Hammarskjöld, Secretary-General of the United Nations. In one of his speeches, he quoted verse forty-nine of chapter two of the *Gītā* and commended its sentiments to the statesman of the world as having the power to bring about peace and justice in the world:

'Work (done with selfish desires) is, verily, far inferior, O Arjuna, to that performed (in the light of) *buddhi-yoga* (*yoga* of enlightened reason); seek refuge in this *buddhi*; small minded are they who work with the motive of selfish results.'

THE PROBLEM OF SMALL MINDS

Those who work only for petty profit and pleasure for one-self or one's genetic group, for more salary and allowances, more privileges and perquisites, and more this and more that and nothing else, and are not moved by a sense of public duty and responsibility, and sense of dedication and service, are termed *krpaṇas*, very very small-minded people. *Krpaṇa* means small-minded. In Hindi, the word is used to refer to stingy persons; all stinginess is the product of small-mindedness. *Buddhi-yoga*, on the contrary, indicates a large mind and heart.

This *krpaṇa* attitude is really the greatest bane of our country, in all its departments of activity. We put great work into the hands of small men, in place of putting each small work into the hands of great men. 'Great movements or causes and little minds will go together' is the profound English saying. When small men are entrusted with great work, they reduce that work

to their own small dimensions; whereas, when great men are entrusted with even small work, they raise that work also to greatness. Too long have many of our people in politics and administration sought bigness by scrambling to get on to a big chair of authority and powers; it is time that we strive to impart our intrinsic bigness to the chair of authority and power on which we sit. Gandhiji spinning on the charkha and Saint Kabir weaving on the loom imparted greatness and bigness to the humble charkha and loom; whereas a greedy priest worshipping God in a temple brings down the status of the great act of worship itself. Let our people today strive to develop an intrinsic greatness in themselves, and pour that greatness of being into the functions they, as citizens, are called upon to perform in the service of society. This is a great idea and challenge to us—imparting our greatness to the work we do. Such work always excels, and such men and women always express the unique excellence of manliness and womanliness.

THE TYRANNY OF THE TRIPLE 'P'S

These are beautiful ideas arising from the philosophy of the *Gītā*. Instead of nurturing ourselves with these inspiring ideas and striving hard to bring light and life to the millions of our people sunk in poverty, ignorance, and exploitation, many in our administration allowed themselves to become reduced, in these momentous post-freedom years, to 'clouds of ailments and grievances ever complaining that the world (and the government) does not devote itself to making them happy,' to quote the pungent words of Bernard Shaw.

What do our officers and clerks generally discuss when they meet together in tea clubs, in secretariat rooms, or elsewhere all over India? Mostly three 'momentous' 'p's, namely, *pay*, *prospects*, and *promotion*! Nothing about the country and the mountainous problems of their own people and what their role is in solving them! This is the normal pattern all over India and in all its diverse offices.

If there are exceptions, it is because these few have been touched by the inspiration of this higher national vision and ideology. And the small minority of the inspired keeps the nation going. The nation needs the services of more and more

of such people to solve its pressing human problems. We have to generate that human motivation energy resource, in order to bring out the maximum benefits from the money resources provided in our five-year plans.

KĀLIDĀSA'S CONCEPT OF A WELFARE STATE

Money is dead, until man imparts life to it. Men with energy and vision bring more and more out of a given amount of money than men without it. That is the only way to achieve a welfare society; *a high level of social welfare in a community of men reflects a high level of ethical awareness, human concern, and practical efficiency among its members.* The ratio of administrative work and character-efficiency to social welfare is well revealed in Kālidāsa's verse, in his *Raghuvamśam*, describing briefly the welfare state achieved by the kings of the Raghu dynasty, to which belonged Śrī Rāma;

*Prajānām eva bhūtyartham
sa tābhyo balim agrahīt;
Sahasraguṇam utsraṣṭum
ādatte hi rasam raviḥ—*

'It was only for the prosperity and welfare of the people that he (the king) took taxes from them, just like the sun drawing moisture (from the earth) to give it back in thousandfold measure (as beneficial rain)'.

In any developmental and welfare administration, that is the only right attitude. The administration takes money from the people as taxes only to restore it back in hundredfold and in thousandfold measure to the people as welfare measures. How is the administration able to perform this miracle? Because the men who handle that money have that *yoga-bala*, energy of *yoga*, within them; they have imaginative sympathy; they have efficiency; they have dedication; they are always conscious that they are basically citizens of free India, who are called upon to perform a tremendous national function and mission. That attitude achieves a revolutionary miracle within them; they become *dynamic persons* instead of remaining *static individuals*.

We have, unfortunately, too many of such static indivi-

duals among us, not only in the administration, but also outside. We have such among official and non-official delegations going abroad to perform national missions or attend international conferences; and the complaint is often heard that many of their members, including Members of Parliament, are more busy with what you call shopping than work for the nation. What motive have such people to care for India? Contrast this with the conduct of those few among such, who are under the influence of the philosophy of administration discussed earlier, and who place their duty first and put the interest of the nation first, and everything else afterwards.

DIVERSE TYPES OF PHILOSOPHY OF ADMINISTRATION

The philosophy of administration will vary according to the philosophy of man, of society, and of the state upheld by a people. It will be one type in an exclusively materialistic context, and quite different in the context of a group of people who believe in the existence and primacy of spiritual values. It will be one type in a feudal setting, another in a totalitarian *milieu*, and far different in a democratic state and administration. The philosophy of democratic state and administration derives its strength and relevance from the inalienable dignity and worth of the human personality and the active concern to uphold and foster the same. Its operative principle is that man is essentially educatable and not vile, and that social change is, and can be, brought about in an orderly and peaceful way—by ‘breaking of wits’ and not by ‘breaking of heads’.

It is an insight into such a philosophy of man, society, and administration that is provided by the *Gītā*. Philosophy, like a lamp, illumines our way in the world of life and work and fulfilment. A single individual needs only a small lamp to light his way; but a large congregation of men need a more powerful light to light its way. Similarly, an ordinary philosophy is enough to illumine the work-and-life path of a private citizen. But a more-than-ordinary philosophy is necessary to light the path of life-and-work of a man of social responsibility. Vedānta provides the vision and range and scope of such a more-than-ordinary philosophy in the *buddhi-yoga* of the *Gītā*. Śaṅkarācārya brings out this scope and range in his masterly introduction to

his commentary on the *Gītā*:

‘The Vedānta is (an integrated philosophy of) a twofold *dharma*, namely, *pravṛtti* (or outward directed action) and *nivṛtti* (or inward directed meditation) which (together) form the means for the maintenance of the world (on its even keel); for they are, verily, the means of the true *abhyudaya* (socio-economic welfare) and *niḥśreyasa* (or spiritual growth and liberation) of all beings.’

SIGNIFICANCE OF THE *GĪTĀ* TERM *RAJARṢI* FOR ALL DEMOCRATIC ADMINISTRATION

With respect to this philosophy of administration, the term *rājarṣi* used by Śrī Kṛṣṇa in the fourth chapter of the *Gītā*, and referred to earlier, acquires special significance. To many among the Hindus, this term *rājarṣi* evokes all sorts of fantastic or distorted meanings—exclusive, uncanny, misty, and magical. When all such distortions are removed from our minds, we shall discover its protean significance for human life and destiny.

Śaṅkarācārya defines the two-word term as referring to a person who is at once both *rāja*, king, and *ṛṣi*, sage. What does that signify? We have no *rājas*, kings or sovereigns in the sense of crowned heads, today, in our republican state. But while abolishing the sovereign, a republican state has not abolished sovereignty, but has only taken it from a special individual and scattered it among the millions of its democratic citizens, who are sovereign and free. In its basic sense, *rāja* refers to a person who shines, who is eminent, in responsibility—*rājate* means shines, is eminent. The light in him is not under a bushel, but on a candle stand, as remarked by Jesus, so that it throws light all round.

In a general sense, even a father and a mother at home and a teacher at school, in fact, all citizens, are *rājas*. In a special sense, all holders of public power of responsibility, like the industrial magnate, the administrator, the minister, the executive, are such *rājas*; for on them depend the happiness and welfare of thousands. How do they handle their power and responsibility? What light, what philosophy, guides them? This is the most vital question that forms the core of the *Gītā* philosophy of administration, and that brings into focus the

significance of the second component of the terms, namely, *ṛṣi*, i.e., sage.

If they are guided by the lamp of the ordinary philosophy by which the ordinary genetically conditioned and limited individual lights his path, they may, more likely, and more often, use their power and position to aggrandize themselves at the cost of society. This may express the cleverness of a fox, but not the *heroism of manliness*, which is the true trait of a *rāja* or sovereign. For the latter, we need to resort to a more-than-ordinary light shed by a more-than-ordinary philosophy, which alone can create the energy of character-efficiency and dedication, and which reveals the *heroism of saintliness*, understood in its plainest and widest sense. This is what *buddhi-yoga* contributes to the evolution of a *ṛṣi* out of a *rāja*, *what unites the heroism of saintliness to the heroism of manliness*.

This combination of a *rāja* and a *ṛṣi* in an administrator, this synthesis of manliness and saintliness, is what is desired by the *Gītā* for all people generally, and for politicians and administrators particularly. When one combines power with social responsibility, and both with the energy arising from character, clear thinking, dedication, and practical efficiency, one effects in oneself, in varying degrees, this unique synthesis of the *rājaṛṣi* of the *Gītā*. This answers to Herbert Spencer's sociological demand referred to earlier, for the combination of philanthropic energy with philosophic calm.

All government involves power and authority centred in a few people. Democracy strives to ensure that such power and authority of a few do not stifle the freedom and dignity of the sovereign citizen, of the many. President Kaunda of Zambia contrasts power *with* the people with power *over* the people; the first is persuasion, the second is compulsion; the first is the way of democracy, the second is the way of all authoritarian regimes. He speaks of a humanistic democracy in which the citizens are 'easy to lead, but difficult to drive; easy to govern, but impossible to enslave'. This is the product of politics and administration getting suffused with the above mentioned synthesis of the *rāja* and the *ṛṣi*, of the heroism of manliness and the heroism of saintliness.

THE CHALLENGE OF THE TESTAMENT OF THE GĪTĀ TO MODERN INDIA

That the philosophy of administration as taught in the *Gītā*, combining the energy of vision with the energy of action, and imparting to man the double energy resource of character-efficiency and work-efficiency, the heroism of saintliness with the heroism of manliness, can lead a people, any people, to allround greatness, is the grand testament affirmed by the *Gītā* itself in its luminous last verse. Our national politics and administration can do nothing more inspiring and momentous today, as much internationally as nationally, than begin to check and verify that great testament in the vast modern anthropological development laboratory of our ancient country, and transform its dubious distinction of being the largest democracy into the luminous one of being the greatest democracy :

*Yatra yogeśvaraḥ Kṛṣṇa
yatra Pārtho dhanur-dharaḥ;
Tatra śrīḥ, vijayo, bhutiḥ,
dhruvā nītiḥ matir mama—*

‘Wherever (there is the spirit) of Kṛṣṇa, the master of *yoga* (the master of vision), (and) wherever (there is the spirit of) Arjuna, the wielder of the bow (the hero of action), there, I am convinced, wealth, victory, welfare, and unshakable justice (shall prevail).’

We are now experimenting on human welfare, human development, in our country. We had never done it before on the colossal scale that we are doing today. We had the necessary philosophy and ideas; but the implementation was arrested in later centuries. Therefore, the stress today should be on practical implementation, faster and still faster, and watching a new India, healthy and strong, rising on the horizon. This should be the great watchword of all administration in the Centre and the States, down to the *zilla parishad* and *gram panchayat* institutions, in our country.

This philosophy combines true politics, which is search for power, with a view to service, and true religion in one. This

philosophy puts character development through service and dedication as the first stage of all true religion. There are higher stages, but these cannot come without fulfilling the lower stages. But that was, and still is, the misfortune with us in India, that we want to get to the highest without fulfilling the lower steps. In the name of religion, our people sought sainthood before achieving manhood first. So, we got cheap and sham sainthood and missed manhood in the bargain. True and genuine saintliness is built only on manliness. This truth, arising from the *Gītā* philosophy of *yoga*, was stressed once again by Swami Vivekananda in our times. So he placed before the nation the first programme of achieving the heroism of manliness. He spoke of man-making education and man-making religion.

VIVEKANANDA'S WORKS : A LITERATURE OF STRENGTH

Swami Vivekananda's speeches and writings provide us with a literature of strength; many of our national leaders and patriots have experienced this, and given expression to it. Romain Rolland's attention was first drawn to Vivekananda by the remark of Rabindranath Tagore to him :

'If you want to understand India, study Vivekananda. In him, everything is positive and nothing negative'.

And the result was the luminous and critical biographies of both Ramakrishna and Vivekananda by Rolland : *Life of Ramakrishna* and *Life of Vivekananda and the Universal Gospel*. In the former, in its very preface, he describes the two as 'the splendid symphony of the universal Soul'. In the latter, he describes Vivekananda's *Complete Works* in ecstatic words (p. 162).

'Vivekananda's words are great music, phrases in the style of Beethoven, stirring rhythms like the march of Handel choruses. I cannot touch these sayings of his, scattered as they are through the pages of books at thirty years' distance, without receiving a thrill through my body like an electric shock. And what shocks, what transports, must have been produced when, in burning words, they issued from the lips of the hero!'

CONCLUSION

I often feel that our nation needs such a shock to shake it out of its complacencies; and it has that shock easily available to it in the eight published volumes of *The Complete Works of Swami Vivekananda*, in their hundreds of live-wire passages, such as the following with which I conclude my lecture and take leave of you (*Complete Works*, Vol. III, p., 193) :

‘Arise, Awake! Awake from this hypnotism of weakness. *None* is really weak; the soul is infinite, omnipotent, and omniscient. Stand up, assert yourself, proclaim the God within you. . . . Teach yourselves, teach everyone, his real nature. Call upon the sleeping soul and see how it awakes. Power will come, glory will come, goodness will come, purity will come, and everything that is excellent will come, when this sleeping soul is roused to self-conscious activity’.

VOTE OF THANKS

R.N. HALDIPUR

I think it will be very presumptuous on my part to thank Swamiji for this very inspiring lecture, which has sent waves of thrills amongst the people who have gathered here. I hope Swamiji will not think that I am blasphemous when I say that the words that he quoted from Romain Rolland about Swami Vivekananda's words relating to shocks and transports of joy in him, we also experienced here in the course of this one hour of his discourse, this evening.

We feel greatly honoured, and the members of this Institute are highly grateful to him, for sparing his time to be in our midst and for talking to us on the subject of the discourse, going far beyond the usual treatment of it, and stressing that we should be conscious of our being, rather than of our function, and make our being flow into and enrich our functions.

I am not trying to sum up what he has said, but I think, on an occasion like this, it is much better to carry with us the words of wisdom, the words of message, that he has propounded just now, behind which lie nearly 51 years of penance he has put in as an active member of the Ramakrishna Order. That message should sink into us. Therefore, I would only like to thank him on my personal behalf, and on behalf of every one gathered here, for this very inspiring message that he has conveyed to us this evening.

I am also grateful to the President of our Institute, Uparashtrapatiji, Sri B. D. Jatti, for sparing time to be in our midst. When I went and mentioned to him that we want him to preside on this occasion, he agreed without any hesitation. I thank you very much, Sir, for this kindness. Swamiji, we are deeply grateful to you for this most inspiring message, and we would like to carry this with us. And we thank you once again for coming from such a long distance as Hyderabad to be in our midst today.

